





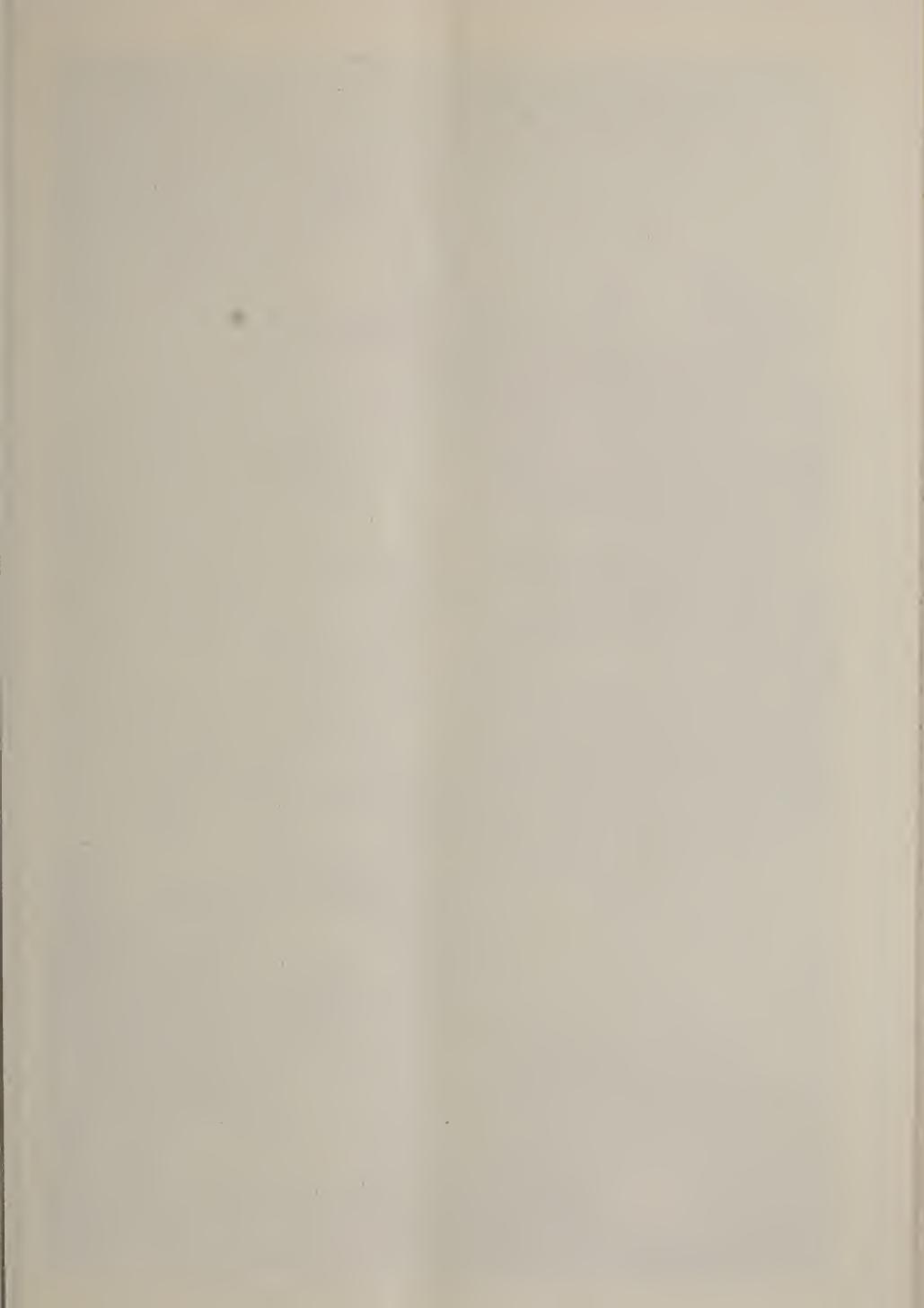
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THE SCHOOLGIRLS OF TUNG-CHOU. (See page 401.)

# Life and Light

Vol. XL

SEPTEMBER, 1910

No. 9

Again we chronicle the arrival and departure of our missionaries, as August is a month when many are on the wing. Dr. and Mrs. Edward  
MISSIONARY Riggs, of Marsovan, arrived in New York July 27th, and  
PERSONALS. we have since welcomed them. The veteran of Tientsin, Dr. C. A. Stanley, who is now staying with his daughter, Mrs. Gammon, in Winthrop, Mass., has also called on us; Miss Madeline Gile, compelled to leave her work in Adabazar because of the failure of her voice, Miss Eva Swift, of Madura, and Dr. Shepard, of Aintab, have been among our visitors.

The Romanic, sailing from Boston, August 6th, carried among her passengers quite a company of returning missionaries: Dr. and Mrs. John E. Merrill, bound for Aintab, with dear little Margaret Trowbridge Merrill to gladden the hearts of those awaiting her; Miss Mary W. Riggs, returning to her work in the college at Harpoot; Miss Sophie S. Holt, already known to the Western Turkey Mission through her work at Brousa, goes now to Adabazar for a term of three years; Miss Grace Kellogg, of Brookline, Mass., who will join the faithful workers at Gedik Pasha, Constantinople, and assist them for a few years.

Other missionaries, who have recently sailed, are Miss Jeannie L. Jillson, of Smyrna, loaned for a year to Brousa, where she will have charge of the girls' school, and Dr. Caroline F. Hamilton of the Aintab Hospital.

The Continuation Committee, appointed at the World Missionary Conference, have issued a little circular containing a call to prayer. Among

A CALL TO PRAYER. the seven topics suggested for petition are: That the same divine power which wrought in the Conference may work in and through the efforts that are being made in connection with the various missionary societies and such organizations as the Student Volunteer Movement, the Laymen's Missionary Movement and the Young People's Missionary Movement to transmit the message of the Conference to the church at home; That guidance, wisdom and courage may be given to the officers and members of the Continuation Committee, and that the work may be abundantly blessed; That God may lead us forward to a unity greater and higher than anything as yet conceived.

The tabulated report for the nine months ending July 18th, is in many respects a most encouraging one, and we are grateful for such a record.

OUR TREASURY FOR NINE MONTHS. In the three months remaining of our fiscal year may the story be one of steady gain, especially in that most important column "For Regular Work." We feel sure that the hearty efforts, which have made this showing possible will not now be relaxed.

FOR NINE MONTHS, ENDING JULY 18TH

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total, Less 1909 Work.
1909,	\$75,762.82	\$5,091.35	\$2,650.54	\$14,999.90	\$98,504.61
1910,	78,673.38	11,870.70	2,355.50	38,489.90	131,389.48
Gain,	\$2,910.56	\$6,779.35		\$23,490.00	\$32,884.87
Loss,			\$295.04		

The outlook for religious liberty in Spain at the date of writing (August 1st) is much brighter than even its dearest friend could have

A RELIGIOUS CRISIS IN SPAIN. hoped for a year ago. When Sr. Canalejas, perhaps the most radical Monarchist in Spain, became Prime Minister in February of this year, the Protestants of the country decided that after bearing for so many years the yoke of a mere toleration often merging into persecution, it was time to take a step onward and at least ask for religious freedom. Beginning on March 11th, mass meetings have been held in Madrid, Salamanca, Valencia, Barcelona, Santander, Logrono and other places,—the evangelical workers of the different missions taking the initiative, but aided by liberal-minded Spaniards of varying political parties and religious or non-religious opinions. At the same time petitions were circulated throughout the country in order to gather names to present to the Prime Minister. Funds to carry on the movement have been raised and increased by subscriptions from friends interested in the advance of Spain, now living in Cuba, Argentine Republic and Uruguay. The two sons of our Spanish pastor in Zaragoza have taken an active part in the meetings, speaking most eloquently as Spaniards and evangelical Christians.

On June 10th Sr. Canalejas signed a royal order which although a simple thing in itself is the first step toward complete liberty, and has raised a storm of opposition from all the strong Conservative Catholics as well as from the Vatican. The Order is simply a more liberal interpretation of Article 11 of the Constitution. This Article reads as follows:

“The Apostolic Roman Catholic Religion is the religion of the State. The Nation must maintain its worship and its ministers. No one shall be molested in Spanish territory for his religious opinions, nor for the exercise of his own form of worship, so long as he respects Christian morals. Nevertheless public ceremonies and manifestations other than those of the State Religion shall not be permitted.”

This has caused a tremendous outbreak of indignation on the part of the clerical element in the country, an immense manifestation of approval on the part of the anti-clericals, when on July 3d, thousands of people in the principal cities formed processions through the streets,—socialists, republicans and monarchists taking part; and it has caused a great wave of rejoicing through the land on the part of the humble evangelical Christians—thanksgiving to God that their prayers are in a measure answered, and hearty congratulations to the Prime Minister for his part in the change. One of the leading Madrid dailies, the *Liberal* of July 12th, printed letters from the pastors and teachers of our own missions in Zaragoza, Santander, Pradejon and Tauste (those from the schools in the last named places being signed by our well-known teachers, Dona Ascension Benito de Heras and Dona Lidia Saenz de Bernard) expressing their appreciation of the step already taken, and trusting that perfect liberty would follow.

A. H. B.

**THANK-OFFERING MEETINGS.** A new responsive thank-offering service, prepared by Mrs. Mary H. Mitchell, of Springfield, is now ready for the autumn meetings. Sent by Miss Hartshorn on receipt of postage, ten cents per dozen.

**A LOAN OF PHOTOGRAPHS.** We are indebted to Mr. Charles F. Gammon of the American Bible Society for the loan of most of the North China photographs used in this issue of the magazine.

**CHANGE OF ADDRESS.** Miss Emily Wheeler, Secretary of the National Armenia and India Relief Association, has removed from Worcester, Mass., to Mansfield, Ohio, where she may be addressed at 22 Sturges Avenue.

**CENTENNIAL MEETING.** A meeting for women will be held in connection with the centennial anniversary of the American Board, Thursday afternoon, October 13th. Look for full particulars in the October number.

Those who have attended the summer schools for women's foreign missionary societies, since their inception seven years ago, agreed that this

THE NORTHFIELD last one, July 21-28, excelled all its predecessors.

SUMMER SCHOOL. The registration was larger than ever before, Congregational delegates numbering 146, the Baptists 120, and seven other denominations bringing up the record to 432. Better than an increase in numbers, however, was the larger proportion of young women present, and this was largely due to the untiring efforts of our own secretary, Miss Helen B. Calder. The sight of her Camp Aloha, with thirty-six girls all under thirty years of age, put fresh courage into the hearts of the veterans, and on all sides were heard tributes of praises for her qualities of leader-



ALOHA CAMP, NORTHFIELD

ship. She, with Miss Ruth Paxson and Miss Frances Taft, who leave soon for China to engage in Y. W. C. A. work, were the three strongest personal influences among the girls.

The daily routine did not differ essentially from other seasons. Each forenoon there was a Bible lecture by Dr. A. T. Pierson, varied once by a masterly analysis of John's Gospel as a whole, by Dr. Munro Gibson of London; then came the brilliant and stimulating lectures by Mrs. Helen Barrett Montgomery on the chapters of her new book, *Western Women in Eastern Lands*. A discussion of methods of work in our auxiliaries followed, and after this the mission study classes were held, the one for young women being taught by Miss Calder, who used *The Unfinished*

*Task* as a text-book. Afternoons, as usual, were devoted to rest and recreation. At each twilight hour was the tender, inspiring service on Round Top, and in the evening an illustrated lecture, an address or a missionary rally in the Auditorium.

Saturday afternoon the Congregational women held their rally, at which time several gave interesting reminiscences of the early days of the Woman's Board; at the close the girls of the Aloha Camp sang their hymn and gave their cheer. The rally was followed by a large reception at Hotel Northfield. The last evening we were privileged to hear Dr. A. J. Brown's report of the Edinburgh Conference from which he had just returned.

This being the fiftieth anniversary of the organization of women's foreign missionary societies in the United States, also the tenth of united study, it was felt that these two movements ought to be celebrated in some special way. Therefore the Central Committee planned a beautiful pageant, the success of which was largely due to Mrs. Henry W. Peabody, Chairman of the Central Committee on the United Study of Missions. Those who question the wisdom of trying to use the drama as one means of presenting moral or religious truth would have had their doubts removed by the scene on the lawn of The Northfield that Monday afternoon, July 25th. Some of the girls who personated their ignorant and unfortunate sisters in non-Christian lands said they were helped to realize conditions there simply by wearing the costumes. Among the spectators, who were massed on the hotel piazzas and balconies or occupied places on the ground just in front, were several of the type mentioned by Mrs. Montgomery, who are a bit muddled as to whether "Telugu work" is a new style of embroidery or the name of a book. The effect upon them may be inferred from remarks like the following: "Well, I'll never sneer at foreign missions again." "I had no idea that missionaries trained girls to sew. I thought they just taught religion!" "It was worth a hundred sermons."

Only two or three of the nine scenes can be mentioned in detail. The pageant opened with music, and when it ceased there appeared in the distance, marching slowly two by two, with bowed heads and hopeless air, a procession of a hundred women clothed in native costumes. On and on they wearily plodded,—Chinese in coarse blue trousers and blouses, black-veiled Moslems, little child widows from India, Japanese, Siamese, Africans, Koreans, representing millions of human beings who drag out miserable lives in the darkness of heathen lands. Even the picturesqueness of their strange garb and the brightness of Oriental color did not

relieve the unutterable sadness of this scene, and tears filled many eyes. Deeper and deeper grew the silence, when suddenly there appeared a group of angels, and the chorus was heard singing,—

“Angels of Jesus, angels of light,  
Singing to welcome the pilgrims of the night.”

The contrast between those in the procession and these radiant creatures, clad in pearly gray draperies, with beautiful white wings, the three in advance blowing golden trumpets, the others bearing Easter lilies, all with uplifted face and buoyant step, was impressive to the last degree. The Pilgrims of the Night drew near, lifted their drooping heads at the sound of the music, then followed the Messengers of Peace out of sight.

Another striking contrast was afforded when a group of Moslem women, each shrouded in her depressing black robe, only the eyes being visible, stood opposite a graduating class from the American College for Girls in Constantinople. The diploma in their hands was a symbol of emancipated womanhood. One thoughtful observer remarked, “That was a wonderful living commentary on the text, ‘Ye shall know the truth, and the truth shall make you free.’”

The most charming picture was the Japanese kindergarten, the teacher being Miss Tsuru Arai, now studying for the degree of doctor of philosophy in Columbia University. The most touching musical feature was the song by the intelligent, sweet-faced Karen girl, with the chorus,—

“Somebody came and lifted me up  
Who could it be but Jesus?”

Medical missionary work was vividly portrayed by our own Miss Osborne of Foochow, acting as physician, and Miss Helen S. Lathrop, serving as a trained nurse in a Chinese hospital and dispensary. The realism of suffering in those wrecks of humanity, some of whom had walked twenty miles to be treated by the “Jesus doctor,” and even then had to be turned away for lack of room, made a profound appeal.

The pageant closed with a grand recessional composed of the original nine groups, to which were added pioneers, Board workers, children’s bands and cradle rolls,—Mrs. Montgomery in the van of those engaged in united study, and Miss Paxson of the student volunteers,—all marching to the music of the hymn whose refrain is, “Publish glad tidings, tidings of peace.” The angels led, and the rear was brought up by four small boys in the costumes respectively of a Chinese, an American Indian, a Negro and an Esquimau, supporting a frame, the whole representing the artistic cover of *Everyland*. Finally the great audience burst spontaneously into the strain of the Doxology.

## REMINISCENCES OF A MISSIONARY DAUGHTER

That one whose whole life has belonged to and centered in the great mission field of a huge heathen empire during the most wonderful period of its history should have, in the storehouse of memory, a fund of interesting and profitable recollections is the most natural thing in the world. Unfortunately, it is also most natural to feel great limitations in one's ability to select and record experiences or impressions of so many varied phases in the development of a great cause in a great nation, of such a nature and in such a manner as to be of interest or profit to others.

In thinking over the years that are past, of all they have meant and contained, there comes first the realization of the wonderful privilege it has been to have grown up in association with so many of the world's choice spirits—to have known in the intimate way of a child, the men and women who were the pioneers of faith and knowledge in China and to have been born in the early days of the North China Mission, thus growing with its growth. To have seen an ancient, conservative nation go from one phase of national life and thought to another, old habits and customs giving way to newer and broader manners (with, alas, some bad manners, too!), the walls of prejudice yielding and breaking down under the steady, patient besieging of the evangelist, teacher and physician, and the dawning of a truer, larger life for China—this, too, is a privilege beyond valuation.

Tientsin to-day, with its foreign settlement, its beautiful park and pleasant streets, bears little resemblance to the Tientsin of the early 60's, when a little group of American Board missionaries took up their abode there, after a trying journey of six months in sailing ships "around the Horn" to the Orient, and located in the heart of the great native city, to live in the cramped houses and shut-in courts of the Chinese. Two of the firstborn were spared the young parents only a few months, and other little ones looked like delicate, cellar-grown plants when, in 1867, a move was made out of the city to the commodious site in what is to-day the fine settlement of Tientsin. Those were the days when close ties of love and friendship were formed; when in health and sickness, joy and sorrow the young missionaries, especially the wives and mothers, were drawn closely together. The missionary wife was not merely home maker and mother, but a worker for her native sisters. It was before the day when the women of the West heard clearly the call of their sisters in the East, and helped send out the blest and blessed single ladies! There was visiting in the city to be done, and an open door always waiting to welcome those

who would come to the mission premises. Much seed sowing was done, with results that perhaps the human mind failed to measure, and with discouragements many and great. Then came the call for a girls' school.—a call less from the people than for them, for it was many years before Chinese could comprehend the value or even the sense of sending girls to school. Educate the little "Ya tou's?" O, no! A very humble beginning was made with a few girls in the basement of the missionary home, the family nurse as matron, the missionary mother as teacher, and two small daughters as assistants (or torments), both of whom much preferred to candy or cake a good meal of millet porridge and salt vegetables with the Chinese girls down stairs! Thus was started the first girls' school in North China. Years afterward, in a temporary building put up after the Boxer uprising in this same compound, was opened by a daughter of the

mission the first Anglo-Chinese school for girls in the North, carried on for a number of years, and always self-supporting. In 1871 a return to America was necessitated by the severe illness of the mother, and on coming back to the field it was found impracticable to reopen the school until 1890, when Tientsin station was reinforced by the first single lady. To-day, widely scattered, are grandmothers whose education began in the basement school, to whom the memory of their teacher and leader is blessed, and whose children have followed in the path their mothers were taught to tread. To-day, also, we look forward with joy to the school as it is



MRS. URSULA J. STANLEY

soon to be; new buildings near completion, commodious grounds, healthful surroundings, and a teacher full of consecration and enthusiasm—Miss MacGown.

One remembers with more or less vividness the days of the Tientsin massacre—days of great anxiety and danger, but to the children not so much days of fear as of special privilege, when, though confined within the walls of the British Consulate, at first, and later in the saloon of the little steamer Manchuria, there were always plenty of "sweeties," and one or more grown-ups to amuse them. It was all very exciting and quite a delightful epoch.

Very clearly stands out the dear mother, calm, cheerful, resourceful, a tower of strength to all, and a lasting inspiration to her own in later years. After the immediate danger the little steamer took most of the women and

children to Chefoo for the remainder of the summer, and there we learned what hills really are, and formed lifelong friendships with many whose names are honored in China to-day. How kind everyone was to the children—what an interest they took in aiding their education and in helping develop any latent talent they might show!

It was in 1868 that the North China Mission received with joy the first young women to come out for the work,—Miss Mary Porter and Miss Mary Andrews, still busy, honored workers. Was it not a privilege to be the first mission child to bid them welcome? And it was after bedtime, too! During many of the years of life in Tientsin, it was the privilege of the family to welcome and entertain the newcomers, not only of their own but of other missions. There were no hotels, bakeries, groceries or modern stores, and the busy mother and missionary was the cordial hostess, welcoming the coming and speeding the parting guest. Speeding the parting meant something in those days—a brewing and baking in preparation for journeys which now take at the most two days and in some cases but a few hours. Bread must be baked, a roast or chickens prepared, bedding, dishes and canned goods packed for the cart, and a good reliable servant found to take charge of the party. With what interest each newcomer was looked for, and how fine they looked in their American clothes of the latest cut! Even in this day and age sleeves are apt to lag behind the times—what of sleeves thirty or forty (can it be?) years ago? Curls must have been very stylish in the late sixties and early seventies, for some of the ladies had beautiful curls—all securely attached, too! Never shall we forget a most stylish dress worn by Mrs. S. at mission meeting,—a black and white striped goods, trimmed with large black buttons. With pride we children thought of the glory reflected on Tientsin—for was she not our very own auntie, who lived in Tientsin, helped our mother with our lessons, and on Sundays gathered the missionary and community children for Sabbath school? Widely scattered are those children to-day, but the influence of that teacher remains with many of them, and many a word of helpfulness, warning and love stands out in one's memory. To the children of that period newcomers meant new uncles and aunties; some to come so closely into the young lives that passing years and children of one's own have not severed the strong tie. To the older members, the native church and North China, their coming meant new life, more workers for the harvest field, the opening of new stations, dispensaries and hospitals. How wonderfully those early schools have developed from the handful of girls in the basement, on to the Bridg-

man School and now increased to many day and boarding schools, all leading to the Woman's Union College! To-day the missionary women have trained native teachers, capable assistants in hospital work and competent Bible women, all aiding in making every branch of the work more effective.

The holiday of the year was mission-meeting time, when fathers, mothers and children (not so many then) all journeyed to Peking; some by mule litter from Kalgan, others by house boat—such fun!—as far as Tung-chou, and then bumpity bump, over the ancient stone road to Peking,



AN EARLY GRADUATING CLASS, WOMAN'S UNION COLLEGE

where a cordial welcome awaited all. While the elders decided weightier questions, the youngsters became acquainted and had jolly times. The old Tung Shih K'ou compound was a grand place for hide and seek. Then there were the Bridgman School girls to play with and visit. What a pleasure it has been in later years to renew one's friendship with those early playmates, grown to be earnest Christian women, mothers of some of the finest men and women of to-day. There were country trips on the canal in those days, too, when the whole family went off in a house boat, and no doubt the sight of a Christian family did much as an object lesson.

At villages all along the way preaching to men and women was done, and a beginning made in the Shantung field of to-day. And so the life went on—a busy one for our elders. There were in Tientsin many outside calls, temperance work for sailors, work in connection with our Union Church, social duties, all tending to the good of the Kingdom, and the spreading of good will. The blessing of having at Chefoo the excellent schools for foreign boys and girls did not come until many years after the period of which we write, and soon, all too soon, came the necessity for severing the home ties, leaving the land of one's birth, and coming to a country where one felt alone indeed. In this case the sore trial was lightened by the motherly and fatherly care of an uncle and aunt, in deed and in truth. There were eleven missionary children on board that boat, and lively times we had crossing the Pacific. One night we searched the ship from stem to stern for our dear bookworm, and at last found her sound asleep in a strange stateroom. All bunks looked alike to her—and why not?—her mind was working along more important lines. Clever, witty, consecrated she became, and her life was given for and to the people among whom she was born.

To the pioneers the opportunities were vast—overpowering almost—in view of the few workers. This generation falls heir to the work done by them. Before the young men and young women of to-day lies a great, noble, self-satisfying work in China,—a field, the vastness and importance of which may be partly comprehended when we consider the wonderful fact that every third child born into this world looks into the face of a Chinese mother! To any who are seeking a work and field second to none, calling for all the talents they possess, where the investment of time, love, strength and consecration shall yield to them many a hundredfold, I would say, incline thine ear and hear the cry of “those from the land of Sinim.”

“MAI JUL.”

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O Church of the living God, Awake!—arise from your lethargy, and spring forward to the conflict. Give your choicest sons, your loveliest daughters to this war of Immanuel. Consecrate to Him your silver and your gold. Fill up the mission treasuries to overflowing. Let a shout go forth that shall leap over seas and continents, and reach the ears of your waiting hosts in those distant lands. And what shall that shout be? Shall we catch the cry, “March onward! Seize every point of vantage. Call upon the enemy to surrender. . . . March on, and conquer the land for Christ?”—*Jacob Chamberlain.*

## THE YEAR IN TIENTSIN

BY MISS MARIAN G. MACGOWN

## I. THE GIRLS' SCHOOL

THE work of the girls' school from beginning to end has been a delight. It was reopened in the fall with a total enrollment of thirty. One is able, by taxing one's memory, to recall that there have been unpleasant incidents, some of them at the time serious. But taken all in all, it has brought a deep and satisfying joy. The head teacher, a graduate from the college last June, has developed along the lines one could most have wished, and becomes daily more competent and dependable. Should one doubt the wisdom of giving the church girls higher education, a year with one of the results of this higher education is calculated to dispel such doubts. The theory of the foreign head of the school is that the responsibility should be more and more thrown upon the Chinese principal as she grows more and more able to take it. The teachers have worked in harmony. A spirit of willingness to understand, of trust and readiness to overlook differences, has carried the faculty over all hard places and knit them together in a way which gives good promise for the future. For the most part the discipline has not been hard. There is much human nature among the girls, and one who has always had her own way does not readily submit to some one's else way, but whether gracefully or ungracefully, they have yielded to the inevitable, and have been ready to smile after a few hours. Only one quarrel has grown of sufficient proportions to be brought to the foreigner for settlement. In this, each side accused the other of unkind treatment and of using unsavory language, but the last straw was added when the Bible was brought in as a weapon of admonition. Four girls decided that for them life was hollow, and to withdraw from the struggle the only resource. Said their leader: "We want to go home. They have reviled us, and last night at prayers one of the others led and read a lot from the Bible." We remarked that there was nothing better from which to read at prayers. "Ah, but it all meant us. And when you talked at prayers yesterday morning, you meant us. We must go home." It was rather a blow to have no opposition offered to this proposal, and a greater blow that Miss MacGown absolutely refused to do as they asked—"clearly state each person's fault." Early training had impressed one fact upon her mind: "You are both naughty children," had been the decision in the old days, and it was the decision handed on to these maidens on the other side of the world. Apparently

it is equally good for both sides, for, on the strength of it, they soon came to peace.

For the most part the health of the girls has been good. In the physical training Miss MacGown has been materially assisted by Mrs. Seavey of the Pei Yang University. Mrs. Seavey was trained at home for this work. She has kindly come to the school twice a week, and has also helped the young teacher with her music. The need of a doctor upon the spot has been every day more apparent; if not proved before, it was during the months of March and April. It was at a very dear price that the Bible class at the North Villages was held. The scarlet fever contracted there and brought back to Hsiku has taken from us three of our children,—two of the preacher, Mr. Chen's, and one from another family. Dr. Kin's Nurses' Training School furnished what China never knew before, a girl-trained to look after the sick. To her presence we feel we owe much. All Dr. Peck's willingness to come to us in case of need cannot make a very busy physician six miles away just the same as one close at hand. We need a doctor. Every time we think of the possibility of having Mr. Chuan with us for the next year, we draw a breath of relief, only interrupted in the middle by the fear that he may not come. Our whole work would be benefited by his presence.

There is little that is definite to say of the spiritual life of the girls. Several have joined the church, and others have been received on probation. At times the Christ-like spirit seems far away, at times it is very evident. At their own request, the pupils were allowed to organize a Christian Endeavor Society. Evening prayers take sometimes the form of a quiet half hour, sometimes of a prayer meeting. The look upon the faces of some of the older girls as they listen at morning prayers makes one confident that there is in their hearts an understanding of spiritual truth and a desire to live in accordance with it.

Early in the year it was proposed that the school have a name. Since it is considered a memorial to Mrs. Stanley, we wished a name containing the character Shan for mountain—the Stanley Chinese surname. The one suggested by the Confucian teacher, who knew nothing of its Biblical significance, was a phrase from the classics, "Yang Shan,"—"Look up to the mountains." The combination of the figurative meaning of the expression and its commemoration of Mrs. Stanley have made it much prized by the girls. I am sure Mrs. Stanley rejoices to-day as she sees her school—the first girls' school in North China—after its last years of tribulation, at length re-established. The new building grows daily to

the delight of all. Next fall will see it completed and occupied—a fitting monument to her who founded and for many years conducted the school. It is the opinion of a Chinese lady intimately acquainted with the educational life of Tientsin that never before in the history of the city has there been an opportunity comparable to the present for Christian girls' boarding schools. To meet this need there is only one other school beside our own.

As we look back over the year there is so much for which to be thankful that it is hard to pick out any one fact as pre-eminent. If there



ON THE WAY TO THE MEETING

is one, however, it is the spirit of the Chinese workers. We have seen in them a growth in knowledge and in spirituality. Our force, foreign and Chinese, is small, our strength and theirs not equal to the work before us; but we can rejoice that they are one with us in heart and that we can trust and be trusted by them. It is with great gladness for past and future that we close this year's work.

## II. THE WORK FOR WOMEN

The women's work was, to some extent, reorganized last fall. The Hsiku preacher's able wife, who had previously given only half her time, was secured for full time, and was given to understand that the work was

hers, not the foreigner's, and that she was expected to take the initiative, with the assurance that she would be supported and helped in what she might undertake to do. For this increase in the native force we have had no increase in appropriation.

Mrs. Chang, the Bible woman at Hsiku, has gone regularly several times a week to different homes in the village. Sometimes numbers of the non-Christian women come to the Sunday service or to the Wednesday afternoon prayer meeting. It is the confident belief of the foreigners that if their own number were large enough, so that one of them might go out among these people and do pastoral work, there would soon be many who would come to the church regularly and gradually come to know, not of the foreigners nor of the church, but of Him whose they and we alike are. It is a fascinating kind of work to contemplate, but just now it must wait until some one else comes to help.

The prayer meetings, both at Hsiku and in the city, have been based on the life of Christ, and have been led in turn by foreigners, Bible women and church members. All the professing Christian women in Hsiku have studied during the year. There is much need of training among the church members; systematic training which requires both time and a place, and for which there has been this year neither time nor place. With the erection of the new girls' school, the women's buildings will revert to their original use. That still does not provide for time, and, with the departure of Mrs. Ewing for America next spring, and the consequent falling of all the foreign end of the work upon one pair of shoulders, the prospect seems dimmer than ever for their owner's obtaining a large share of that commodity.

In the country there have been two diminutive station classes,—diminutive in duration, not in numbers nor in the interest aroused. The first was organized and conducted by Mrs. Chen and Mrs. Chang. They returned with great enthusiasm to report that nineteen women studied and all made good progress. Every day at the noon hour the two Bible women were invited to the homes of the people where, as soon as they had finished eating, they were asked to address a crowd which had been already gathered from among the non-Christians.

Mrs. Chen planned to go with Mrs. Chang to Yang Cheng Chwang-tsi, but was prevented; so Miss MacGown had the privilege of taking her place. All but four of the women in this place had made some progress. One of these four, the brightest of them all, has not herself studied because there was no one advanced enough to help her, but she had

gathered a number of the girls, and had given them regular instruction. The good will and spirit of mutual helpfulness were delightful. At times the leader felt that she could dispense with some of the helpfulness; for instance, when she would say, in a voice calculated not to disturb the rest, "Now, Lao Mi, you may come and read to me," and from all parts of the kang would arise voices not pitched to avoid disturbance, "Lao Mi, Lao Mi, Miss MacGown is calling you." "Hurry up, Lao Mi." "Why don't you go?" "Lao Mi, Lao Mi;" when all the while Lao Mi was coming as fast as she could crawl over the intervening legs and around their owners. But the intentions were good, and there were always the



OFF FOR A COUNTRY TRIP

children through whom to administer reproof to the elders. Reproof did not always have its desired effect, this being the usual result: "You other children just study your own lesson. The one I call can hear me. You do not need to tell her." "Yes, that's so," in tones apparently addressed to some one in the far distance. "You children just listen. Why don't you keep still? Just let Miss MacGown talk." However, if the two small rooms which the twenty-five occupied grew close, and if the twenty-five voices reading aloud seemed at times a bit confusing, these slight disadvantages were nothing compared with the joy of helping those who were anxious to be helped, and who every day expressed their delight at one's presence, and their gratitude for what was done.

A morning meeting was held, and an evening service to which men, women and children came—an audience not always in strict accord with New England ideas of decorum, but more inspiring than all the decorum in the world. In writing of the country work there comes once again to the heart the need of more workers. There are many girls in America who are longing to spend and be spent where they may do the most good. Where could they find a greater opportunity than here among these warm-hearted country people, eager to receive us into their homes, eager to be our friends and to let us be their friends, eager to learn more of truth they have begun to apprehend? Much of fault they have, much they do not understand. Perhaps their motives are not all of the purest. Possibly we should not wish all of ours to be published. If they were perfect no appeal would go out for others to come and help. One girl can give as her testimony that she never spent a more satisfying week in her life than that of her first country trip. Is there no one else who will come and see if this is not the work which satisfies her?

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## TUNG-CHOU SKETCHES

BY MRS. LOUISE W. GALT

(See frontispiece)

**I**N the month of April special evangelistic meetings were held in Tung-chou under the lead of Pastor Ting of Shantung. The prayers of many years were answered. The hearts of the women of the church were greatly stirred. They came three or four times each day, and took part freely in the meetings, praying for themselves and others, rising to confess sin or tell of answered prayer. We have much to be thankful for that God so softened the hearts of several that they were able to forgive where hatred had filled their hearts for many years, checking their own spiritual growth and making them a stumbling block to others. One mother, the wife of the first pastor of this church, not only consecrated her own life anew to the Lord's service, but came to the place where she could gladly give her four sons to the work of preaching the gospel. Many were moved to pray with great earnestness for those who had persecuted them. The week was all too short to see all the results for which we longed; but the good work goes on, for many souls will be won to Christ through the efforts of those who received the preparation for the service during these meetings.

In the early spring, before the evangelistic meetings were held, the girls in the boarding school formed a new society, entirely of their own accord, which rejoices in the stupendous name of "A self-founded society for the cultivation of virtue, the pursuit of goodness and the achievement of harmony." The meetings of this society were held morning and evening for many weeks. The first knowledge the teachers had of its existence was when the members individually and collectively came to them and begged their pardon for misbehavior, known and unknown, and promised to do better in the future. The general atmosphere in the school was much better after this, and the number of "differences" which needed the teachers' intervention were far fewer. Soon after the formation of this society came Pastor Ting and his meetings. The girls were in a sympathetic attitude from the start, and in their own meetings and in public, they confessed their faults and asked prayers for themselves and their dear ones. The new aspirations of over twenty of them crystalized in the form of a purpose to preach the gospel whenever and wherever the Lord would use them—this in spite of the difficulties which attend such a decision for Chinese girls. This desire has evidently taken a very strong hold on them, and is sure to mold their future lives. On Sunday evenings very precious little meetings are held, when they talk of their hopes and the possibilities of their attainment, of the obstacles and helps they are sure to meet, confess their weaknesses and cry to God for his strength. It is a great encouragement to know that this band includes girls from Peking, Shansi and Tung-chou, for the churches in each of these places will receive much from these girls with their strong purpose to serve the Lord.

In November Miss Andrews returned from America to her work in Tung-chou, to which she has given forty-two years of faithful service. It is needless to say that she received a loving welcome from Chinese and foreigners alike; as for many years in the past, the larger part of her time and strength has been given to teaching Bible classes in the North China Union College. She has also directed the work of the Bible women, and has made many visits in homes in Tung-chou and the nearby villages, following up the work of the Bible women wherever possible. Six of these Bible women have been at work, telling of Christ, teaching and holding meetings, and giving valuable help in the country classes. They have made over one thousand visits in two hundred homes, going out one by one, and spending a month in each place.

Before Miss Chapin answered the call for help from Pao-ting-fu in

March, she gave herself to our country field, touring among the villages, and holding station classes in the large centers.

In many villages small groups of women have gladly welcomed Miss Chapin to their homes, eagerly inviting in friends and neighbors to listen to her words. Leaven in many forms is at work in these far-away country villages. We can but notice the influence of the boys and girls who have come from some of these places to our schools, and returned to help lead some one else to Christ. Often, too, those who have been to the hospital or dispensary return to their homes glad to tell of the truth they have heard. When we see the progress some of these poor, ignorant women have made, not only in their reading but in making their religion a real factor in their daily lives, we realize that seed has not been sown in vain. It is such a joy to hear of the answered prayers and of the victories in times of temptation. They tell of some unusual course pursued in dealing with family or neighbor, and give as the reason, "We are Christians now, and cannot do as they do, or as we once would have done."

In addition to the charge of the girls' boarding school, teaching classes and looking after the welfare of the girls in every possible way, Miss Browne has also superintended the five day schools, conducting their weekly examinations. And in between times she has somehow managed to make many visits in homes near at hand. Three times during the year she made short tours in the country. In April she spent a few days at Yenchiu at the time of the great annual theatre. Here she spent her time



A TUNG-CHOU WAIF

sitting in our large, peng-covered courtyard, talking to the throngs of women who came from morning to night to listen. There were literally hundreds of women at all hours of the day crowded into that yard. "We can hear the theatre lots of times, but this is our only chance to hear this good doctrine." Many came in all their theatre finery, gay with newly bought flowers and ornaments. Old and young, with children and without—mostly very much with—they came, perhaps to rest, perhaps out of curiosity or to stare at the foreigner, "but in every way Christ was proclaimed."

It has been our joy to welcome Miss Leavens among us this year. If she attacks every proposition of a missionary's life with the same vigor and joy and success that she has shown in the study of Chinese, we bespeak for her a most glorious career in China.

Three station classes have been held in Tung-chou,—one of these an advanced class held last October for our Bible women, day school teachers and a few of our better educated women. They seem thoroughly to enjoy their classes in Bible, personal work, singing, normal gymnastics; and they enjoyed especially a series of lectures on such subjects as flying machines, Burbank's new creations, the East River tunnel and other equally current topics.

Four classes were held in the out-stations. This work of holding classes near enough to their homes so that the women may attend without too great inconvenience is important. The ridiculous stories they hear about foreigners, and the awful things which are told them about the church, are enough to keep away any but the bravest. The enlightenment of the "new China" is slow in reaching the interior or out-of-the-way places. This year an attempt was made to give the country women also a little besides religious teaching. They were greatly interested in a few such subjects as flying machines, sky scrapers, bridges and tunnels. They were told interesting facts about astronomy, natural history—anything to widen their horizon, and put them in touch with some of the wonders of God and man, of which they had never heard. Pictures from magazines helped much in this, also a stereoscope with a few views. Of these pictures many said: "You have taken us to foreign lands and to places where we could never even dream of going. To think that we have looked into the Hall of the Golden Dragon, and seen the throne of our emperor." On looking at a picture of a Japanese woman in a jinrikisha, several said: "Is that a jinrikisha? Several men have gone from our village to Peking to pull them, but we never could imagine what they

were like." And that only fifty miles from Peking with its thousands of jinrikishas.

It would be interesting to add sketches of the work of Mrs. Wilder, the busy pastor's wife; or of Mrs. Ingram who has looked after the health of the girls in the boarding school, assisted in the hospital and found so many ways of helping the people; or of the crowded day schools, and of the mothers who were so flattered to be invited to several "teas," where they talked and laughed together and with the missionary, thus becoming better acquainted, and of the examinations with the grandmothers and aunts present in goodly numbers to listen in suspense and pride; or of the various activities of the native Christian women; but space will not permit. All the different lines of work are interwoven, and tend to the one great aim of spreading the gospel in the mission station of Tung-chou.

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## AN AFTERNOON CALL IN DIONG-LOH

BY MRS. EVELYN WORTHLEY SITES

FROM our window in Diong-loh we looked out upon a high hill, topped with pines. A stone-paved road winds up this hill, and this was the road we traveled when we went to the out-stations in the late afternoon, returning after dark. The paving stones are placed perfectly flat, without steps, and are worn so smooth by centuries of bare, brown feet that to our stiff American shoes it was like a toboggan slide, and after dark when we returned we used to clutch each other and slide down, trusting to good fortune not to lose our footing. Under the great banyans at the foot of the hill, a little village is huddled,—twenty or thirty mud houses containing perhaps two hundred people. Always, as we went up the road in the late afternoons, a little withered old man wrapped in a wind hood of red cotton, and shattering his wasted frame with a terrific cough, sat by a wooden bench at the wayside, selling straw sandals to the passers-by. He always greeted us cordially, inviting us to sit down and take tea; and a number of ill-clad, ill-kempt women hobbled out with a friendly salutation, asking us into their houses. Many times we had passed them by, but one day we stopped to talk with them.

The first woman who came out to greet me did not invite me into her house,—not from lack of courtesy, but because I had so many times refused her invitation that she thought it would be useless. I was instantly the center of a company of interested people, as one is always, the moment

one stops moving on any road in China. After a little conversation I was turning away, when I heard voices from the other end of the village, where a group of women were vigorously beckoning to me. I went to them, making vague protestations about "troubling them"—the polite thing to do in China.

I wish you could have gone with me up that little narrow alley that led to the door I entered. I am afraid some of you would have turned away. But nowhere in Christian America would these people be treated as they treat me, with the very best their poor homes could provide. They declared that the house was extremely dirty, which no one could with honesty deny; but I felt sorry that I had instinctively raised my skirt from the floor, because the women noticed it instantly, and Chinese women are far more sensitive to little slights than we are. They all came out to



DIONG-LOH CITY FROM THE SCHOOL

greet me, and wiped a stool for me to sit upon, while they gathered about in interested groups to talk with me.

I looked around the room and wondered how I could possibly describe it to you so that you could see it as I did. Any old barn chamber, in its wildest days, would be the perfection of order in comparison with this chaos, made up of rude farming tools, baskets, pails, endless piles of straw, ragged and dirty women, boys and little crippled girls, and live stock galore. Twenty people lived in that house, but it seemed to me that a good five-dollar bill would more than buy out the possessions of the whole family, clothes, furniture and all, and leave them a splendid margin. The excessive clutter is due to the custom of foot binding; for no cripple is to blame for not keeping her house in order; and the fact that our thousands of big-footed boat women keep their boats models of spotless neat-

ness, shows that the love of cleanliness is inherent in the race. But many of them have to buy their water; and if it came to a question between water to wash with and rice to eat, most of us would take the rice.

Two ragged old women were specially glad to see me; and one began in a most excited fashion to tell the others about an excursion she had made to our big house one day, and how the good teacher lady took her around and showed her everything, and how she sat down in a queer chair that was unsteady on its legs, but the lady assured her that she need have no fear of falling. And sure enough, it no sooner bumped her forward but it righted itself again in a most astonishing manner. I suppose every detail of that visit had been related scores of times, but they all listened with ardent interest, and the rocking-chair experience, accompanied in the recital with most dramatic gestures, fairly brought down the house.

And then the other ancient dame quite took my breath away by alluding to my visit to Shanghai, of which I never dreamed these people had the slightest knowledge, in terms like this:—

“Oh, lady, we were all in such great fear last spring when you went away to Shanghai! For the other teacher, she went to seek your boat and waited two days, and she could not find you, and she came back very sad in her heart, and she wept. And we could not bear the thought of her being left alone, and we were very heavy at heart, and our tears flowed with sorrow. We every day set the children to watch to see if you had returned. And on the third day, they ran home shouting, ‘She’s come home! She’s come back!’ Then everybody went and called it out to everybody else, and that was a happy day, lady, a happy day for us!”

It was heart-warming to find what genuine sympathy these simple-hearted people felt for us with whom they had scarcely exchanged a word! I was humbled, too, to find that they, the heathen, had taken more thought for me than I, the missionary, had ever taken for them.

It is very difficult to tell the poor about the love of God. The Scriptures say that the common people heard Christ gladly; and it is still so in China as well as in America. It may be very hard to make them understand the fact that there is a Heavenly Father, and that the idols, to whom they are sacrificing all their living in hope of better fortune, are quite powerless to help them; but usually they are ready to listen, and almost always there are a few in the company who are genuinely interested in the truth for its own sake, and show some capacity to grasp it. There was a bright young woman and a rosy-cheeked girl who drew up close to me as I tried to explain that there is one God instead of many devils, who

made and rules the earth, and that he loves us as a father loves his children. The old lady of the rocking-chair episode remarked just here that she knelt to worship the devil every day. Poor, forlorn, dishevelled old creature! She had worshiped the devil every day, through fifty years! She sat making straw sandals all through my visit, stopping for a word now and then. I'm afraid her mind was too dull and old and darkened to take in new truth with any degree of readiness. Another woman was making sandals too; for the Chinese know no Sabbath; and the pittance of three or four cents a day must be earned, whatever the excitement.

The bright-faced little woman, whose three-year-old baby boy was in



RECEIVING THE FOREIGN GUESTS

her arms, listened with earnest attention. She had never heard before, it seemed, anything of the Christian faith, and she, with the fourteen-year-old girl, repeated to the other women everything she heard, and amplified it by illustrations from her own thought. One must make the truth very, very simple to such women—simpler than to a little child in America, for we from our babyhood have heard of God, but they have never heard. "Oh, I wish you could come every day and tell us!" she said at last. "We hear once, but it is all so new that we very soon forget, and we ought to hear it over and over again." And many times they said over the verse, "For God so loved the world," that they might not forget it.

The little boy of three had a poor, lifeless leg, which his mother bent double in various directions to demonstrate to me its lack of bones. The poor child had a gloomy future before him, as the crippled and the weak

are universally despised and ridiculed in a heathen land. He had a remarkably bright mind, and lisped "God loves the world" so sweetly. His mother seemed to love him all the more because of his affliction. Chinese boys are always the objects of much love, and the girls who are allowed to live are also petted; the children quite dominate their parents, even more than in America, and children are seldom brutally treated by their parents.

There was a Catholic in the company of women,—a visitor. She regarded me with some suspicion at first, and said she was of another faith; but when I told her that in the great essentials we believed the same, she was quite won, and helped very much in explaining what I said to the others. "Their faces are not the same as ours—these foreigners," she remarked, "but our stomachs are all alike." I had said "hearts," but her rendering was much more acceptable to them, and carried my meaning better.

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## MISSIONARY LETTERS

### JAPAN

Miss Adelaide Daughaday writes from Sapporo, Japan:—

I have just returned from our annual mission meeting at Arima, near Kobe. Arima is a quaint little mountain village which has grown up around a mineral spring, and because of its quiet and coolness is an ideal place for our meeting. Living as I do, far from the center of things, and leading to a great extent a routine life, this trip with its varied experiences is the great event of the year. First, there was the stopping for one night *en route* in the burned city of Aomori. It is a railway terminus, and until the day before had been a prosperous fishing town; but in a few hours during a gale, the flames had reduced nine tenths of it to ashes. The fire had been extinguished just before the arrival of our steamer, and the streets were full of distressed, homeless people, firemen and *debris*. As usual in times of calamity, the churches of the empire have taken the lead in relief work.

During my stay in Tokyo a cablegram from England announced the death of King Edward. At once the whole city went into mourning—scarcely more could have been done if it had been the Japanese Emperor himself. All the newspapers appeared the next day with wide black margins, and contained pictures of the king. Each trolley displayed on its roof two British and two Japanese flags draped with black, and all

public buildings were heavily draped. The festivities occasioned by the recent marriage of the emperor's daughter were suspended for three weeks, and later, on the day of the great state funeral in England, many memorial services were held in the large cities of Japan, some of them being in Buddhist temples.

Going by steamer between the two ports of Yokohama and Kobe, a journey of one day and night, we found we were sailing straight into a typhoon. Each hour it grew worse and worse, until all wondered what the result would be. At breakfast the next morning the captain said: "Our ship danced about pretty lively last night, but we were only in the outer edge of the storm." Even so we saw a quantity of wreckage floating about on the sea, and we were late in arriving in the harbor. The newspapers reported the following day that two torpedo boats had been carried far upon the beach, and one small steamer had been sunk.

Mission meeting is always a joy and an inspiration, but was especially so this year owing to the presence of Dr. King of Oberlin, and of Dr. and Mrs. C. R. Brown of Oakland, Cal. One of the most encouraging signs of the times is the great emphasis that the Japanese churches are now placing on most strenuous, aggressive evangelism, and to that end they are making an urgent plea that more missionaries be sent to co-operate with them. They begin to realize more keenly than before the strength of the forces in the field working against Christianity, the large yearly birth rate of children into non-Christian homes, the inadequacy of Japanese men and money to meet these exigencies, and to fill the gaps made when faithful, active workers are laid aside by illness or are called to their reward. The spirit of cordial co-operation is very marked.

On my return journey, as I had to pass through the large city of Nagoya where an exposition was in progress to commemorate the three hundredth anniversary of the founding of the city, I delayed a half day to attend it. It was pretty and interesting, especially an historical pageant in which the many thousands of participants wore the armor and costumes of very ancient times. But of course to me the feature of greatest interest was the small evangelistic hall outside the gates but right in the line of the stream of thronging sight-seers. Despite the noise and attractions of the streets, the hall has been crowded every afternoon and evening during two months, and thousands of portions of the Bible have been sold. It was beautiful to see the number of deeply earnest, scholarly, Christian young men—the product of our mission schools—actively engaged with missionaries in this very important effort.

Now, again at home, I am busily picking up the threads of work, and organizing some new forms of it. Many influential Japanese men are publicly praising Christianity and acknowledging its benefits to the nation; as, for example, recently Count Okuma, who gave the use of his large and very beautiful garden to the Woman's Christian Temperance Union for their annual meeting, in addressing those able, earnest foreign and Japanese women, not only warmly endorsed their cause but especially paid a high tribute to Christianity. Yet there are still numerous belated regions where it is misunderstood and hated. One such place is the town of Kotoni to which I go once a week for a children's meeting, and where we are trying to sustain an evening service for adults. It is the site of a famous shrine to which many pilgrims come one day in each year. The field is divided between the Mormons and myself. It is most unpromising, still already there are results for which we "thank God, and take courage."

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## MISSIONARY NEWS

### MISSIONARY OPPORTUNITIES IN TURKEY

Euphrates College is the only institution of its kind in all Eastern Turkey; with nine hundred students in the whole educational system from preparatory school up. Education has received a great impetus from the late revolutions in Turkey. The Turks are willing to send their children to the schools because of the new freedom. The strongest and best leaders of the new movement, the men that Turkey now looks to with confidence, are, many of them, graduates of the Christian colleges—a sufficient answer to any who do not believe in missions in Turkey.

There is a great chance, also, in the industrial missions and in the widespread distribution of literature, in the founding and printing of newspapers that shall bring a message to these people. The opportunity for medical work throughout the Empire is wonderful. Wherever the American medical missionary plants his hospital, the people flock to him, rich and poor alike, because they know that he gives them the best surgery known, offered in an absolutely unselfish spirit.—*Ex.*

### A REMARKABLE CONFESSION

An indication of the great changes now taking place in the Turkish Empire is the admission among Moslems themselves that their government, which once exerted a wide influence over the politics of the whole world, has been shorn of its strength. The reasons assigned, as stated

recently in public addresses in Constantinople, are significant in themselves, but as coming from the lips of their own ecclesiastics are truly amazing. One said: "We have arrived at this predicament because we have gone afar from the essential requirements of religion. In proportion as we fell to plundering we were overtaken by poverty and disgrace. In proportion as we established countless houses of idleness (*i. e.*, pashas' palaces) we were left in the rear of progress. . . . As we crushed thousands of innocents with the heel of oppression and put out of existence thousands of sufferers by death in the desert or by murder on the high seas, as we made the heart of humanity ache with our curiosity and intolerance, as we counted it an honor to unite with the Satanic crew (*i. e.*, the palace courtiers) we became in that very proportion the objects of God's wrath." Another said: "Science and education have lifted other governments to the sky, while we have fallen low. We have constantly been impelled downward until neither trades nor sciences, neither morality nor wealth remain. . . . Our hope of reconstruction is in the hope of unity. We must deal with non-Moslems as with brothers, because we are all the sons of one fatherland." Such frank self-analysis shows that true reform has begun within. Four of these remarkable addresses, translated from the Ottoman Turkish by Rev. Stephen van R. Trowbridge, of the American Board Mission in Aintab, are printed in full in a recent number of the *Hibbert Journal*, and well repay a careful perusal.



## MULTIPLYING THE SUMMER CONFERENCE VISION

BY LUCIA CRAFTS WITHERBY

Silver Bay has brought a new vision to many hearts this summer. I hope that your church was one to receive its share of the uplift. Into the ten days spent at the Conference of the Young People's Missionary Movement there were crowded just such practical helps and suggestions from the speakers and study class leaders as every worker during the coming days will sorely need.

The coming missionary exposition, "The World in Boston," which will take place in April, 1911, gave a great stimulus to our work, and

made the entire conference realize that we are on the eve of a new era in missionary work. No longer can we do things on a small scale. Missions is the duty of the Christian Church, and we must prove to the world that we accept this responsibility, and are willing to serve God with our whole heart. News from the Edinburgh Conference was another element in the gathering which made us feel the largeness of the work and the tremendous need of our forgetting the small points of difference in our church life and uniting on the large fundamental principles that can give us a united front to present to the forces of evil in the world.

A new picture hangs in Mills' Memorial Hall at Silver Bay. It is a copy of "the Boy-Christ," by Hoffman, and was presented by the Kensington, Connecticut, Christian Endeavor Society in gratitude for the help which their church has received from Silver Bay. The one hundred Congregational delegates at the conference had the pleasure of sending a note of thanks to the Connecticut society for this thoughtful gift. We trust that it is only the beginning of gifts which will come to beautify the building.

Essex South Branch was represented again this year by its Junior Secretary. She is so sure of the help which this gathering can bring to her, and through her to the Branch, that this year she attended both the Sunday-school and general missionary conferences of the Young People's Missionary Movement. Essex South Branch is going to prove at the annual meeting this year that it pays richly to make this effort. The Branches represented at Northfield will also have much evidence to give along this line. We have been wondering how we can help those Branches which were not represented by a young people's worker at the summer conferences this year, to get help next July. Will you aid us in this attempt and let us know if you think of anything which can be done right away in preparation for next year?

These summer conferences are for us, and we ought to make the best use of them. It takes thought and planning, but do you not think that it is worth while to begin even now to consider them? We cannot do our work without this help at a time when so much has to be crowded into every day. The summer notebooks of those of us who attend the conferences are worth their weight in gold, and we cannot understand how a leader can go forward without such a notebook every year, whether it be her own or that of some helper who has been her representative.

You who have had the privilege of this help can urge its power unofficially, and it will count, I can assure you. Junior workers "know the

need"; may not this fact "prompt the deed"? Talk summer conferences and what they have done for you. Dr. Zwemer's farewell message on "Scars and Discipleship" helped us to realize that the struggle must mean death to much that we count dear; but Bishop Roots of China, and many another veteran, proved to us beyond a doubt that the struggle is worth all that it costs. Covet this vision for those who have never had it, until they are willing to sacrifice for it. Our work will lack power until we serve in the light of this vision, for only then can we do our work with joy.



## WOMAN'S PART IN THE EARLY HISTORY OF THE AMERICAN BOARD

BY W. ROWENA EDGERTON

(A paper read at a woman's missionary meeting held at the Haystack Monument, Williamstown, Mass.)

The familiar story of the "Haystack Prayer Meeting" can never lose its interest to those who have the advancement of the Kingdom of God at heart. It is fittingly commemorated by the beautiful monument in Mission Park, Williamstown, upon which are inscribed the names of the noble band of young men, who, in 1806, under the shelter of a haystack resolved in person to preach the gospel in foreign lands.

We rejoice that the names of Richards and Mills and their companions are indelibly engraved on the monument of Berkshire marble, so near to Williams College, there to be constant reminders of the highest ideals of Christian service. But the host of women, who, in this centennial year of the American Board, are zealously engaged in missionary work at home or abroad, are also deeply interested in the share which women had in the work and sacrifices of those early years in the history of missions.

The Haystack meeting was but one of a series of meetings which had long been held by a band of students of Williams College. We are told that "when the weather became too cold for the students to hold their meetings in the grove, a good lady gave them leave to meet in her kitchen, and after a time became so deeply interested in the meetings that she

opened the sitting room itself, and there this meeting was continued for at least forty years." Surely the name of this good woman, whose sitting room became a nursery for the infant project of foreign missions, deserves an honorable place in the annals of the American Board. Lack of funds seems to have been a constitutional ailment of the Board, for the infant society was in danger of collapsing in the second year of its existence, because the necessary funds could not be raised either in America or England. But a woman again came to the rescue, and by means of her generous bequest the first missionaries were able to commence their work.

The early records of the Board state: "The first annual meeting was held at Farmington, Connecticut, September fifth, 1810. Five commissioners were present, with an audience of one person. The receipts for the first year amounted to \$999.52, and, as there was no prospect of securing sufficient funds to support the applicants for missionary service, Adoniram Judson was dispatched to England in January, 1811, to confer with the officers of the London Missionary Society (established 1795) in reference to joint support and direction of American missionaries. The proposal was courteously declined in the hope that these young men would be supported by their countrymen. The same year (1811) Jeremiah Evarts was chosen treasurer, and the fact was made public that Mrs. Mary Norris, of Salem, had bequeathed \$30,000 for foreign missions. The Board then resolved to send out Judson, Nott, Newell and Hall to establish a mission in Asia,"—but it was this fund provided by a woman which "held the ropes" and made it possible to establish the work.

Rev. John Wright Buckham, in a tribute to Mrs. Norris, says: "Mrs. Mary Norris shared with her husband, John Norris, his interest in the Kingdom of God, evidenced in the gift of ten thousand dollars to Andover Seminary, which made him one of the associate founders. Upon the death of her husband Mrs. Norris fostered with even deeper ardor the two great objects which they together cherished, Andover Seminary and the cause of Foreign Missions. To Andover she bequeathed \$30,000, and to the American Board the same sum. Indeed she regarded the two objects as one and the same. It was not alone the amount of the gift, munificent as it was in those days, which made it so inestimable a boon to the newly formed organization, but the spirit in which it was given, and the character of the donor. Mrs. Norris was a woman of genuine and devoted piety, humble, sincere, consecrated. . . . Such a friend as this was invaluable to the Board at the outset of its career. As Mills was raised up to

stimulate men to go, and Dr. Worcester to organize the agency by which to send them, so Mrs. Norris was raised up to furnish the means. . . . Well might the Board say of Mrs. Norris in its appeal to the public for funds, 'The name of the late Mrs. Norris is endeared to thousands, and what she has done will be told for a memorial of her in distant lands, and in ages to come.'"

Mrs. Norris was but one of that devoted company of missionary enthusiasts in Salem. The first subscription book circulated in behalf of this new, and at that time often ridiculed, cause, contains the names of thirty-two Salem ladies who contributed together two hundred and seventy-one dollars.

We learn from the annals of the Board that, "Reaching Calcutta June 17, 1812, Messrs. Judson and Newell were ordered home on the ground that the commercial interests of the British East India Company would be jeopardized by an attempt to interfere with the religious faith of the Hindus. They went to the Isle of France, where Mrs. Harriet Newell died November 30th. Her spirit of consecration and her early death produced a profound impression, and served to awaken a deep interest in missions."

With less than six months of bitter experience among hostile and barbarous people in a foreign land, with disappointment and loneliness mingled with physical agony in her cup of suffering, Harriet Newell takes the lead in the long procession of those who have borne witness to their sublime faith in their life, and in laying down their life, have left a radiance of glory to illumine the paths of the living.

Several other women in those early years, who entered upon their work cheerfully and bravely, found the climate and other hardships of the missionary's life to be more than they could endure, and they were laid to rest in lonely graves in a strange land. Their conflicts were over, and their work was done; but what was the lot of those whose life was spared, and who were permitted to become pioneers in the work? Let the records speak: "Those first missionaries found the land in almost impenetrable darkness. Western civilization had hardly begun to make itself felt. The superiority of Hinduism to every system was haughtily thought to be beyond question. There was no one to question its truth or the wisdom of Hindu social institutions. Education was restricted to a very few. The missionaries found no means in readiness for giving the people a knowledge of Christ. They had no knowledge of the language, and no facilities such as grammar and dictionary, to help them acquire it. The

government, though nominally Christian, and the entire people, to a man, were hostile to the new religion. The mission was occasionally re-enforced, and yet, in the first twenty years of its history, more missionaries died than there were natives baptized. But the work was continued in faith and with faithfulness by the few missionaries who were sent."

Think of it! During the first twenty years of the first mission of the American Board—the Marathi Mission in India—"more missionaries died than there were natives baptized." Can we imagine how much of disappointment, physical suffering and bitter bereavement for the women of that mission is implied in such a statement? But still there were consecrated women in America who, undaunted by reports that reached them from the mission field, freely gave their lives to the work, and the gift of salvation, which cost the life of the Son of God, became a gift to the heathen at the price of the life of an increasing number of the godly missionaries of the Cross.

The second mission of the American Board was opened in Ceylon in 1816, and in the history of that mission there is one noble woman who stands out as an unexcelled example of the consecrated and successful missionary. The Oodooville girls' boarding school was begun in 1824 by Rev. and Mrs. Miron Winslow. One of the missionary ladies, Miss Eliza Agnew, was the principal of this school for forty-one consecutive years. During this time more than a thousand girls studied in the school. Miss Agnew was affectionately called by the people in Ceylon, "The mother of a thousand daughters," for she had taken part in the training of three successive generations of Ceylonese girls, teaching the daughters and even the granddaughters of her early pupils. When she laid down her work it was found that of the more than six hundred girls who had graduated, having taken the whole course, not one had returned unconverted to a heathen home. All who graduated went out as professing Christians. Being educated women, a large number of them became the wives of Christian young men who had been educated in the mission schools. Not a few of the women who had been trained under Miss Agnew engaged in direct Christian work; some becoming teachers in mission schools, and others being employed as Bible women in the villages. The people remember Miss Agnew with undying affection. Such a life needs no eulogy. It reveals in terms more eloquent than words, or costly monument, the possibilities and rewards of consecrated Christian womanhood.

## ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The forty-third annual meeting of the Woman's Board of Missions will be held in Clinton Avenue Congregational Church, Brooklyn, N. Y., Wednesday and Thursday, November 9 and 10, 1910, with a delegates' meeting, Tuesday, November 8th.

The ladies of Brooklyn will be happy to entertain delegates from a distance appointed by the Branches, and women who have ever been under appointment as missionaries of the Woman's Board or American Board.

All such desiring entertainment are requested to send their names and addresses, with statement of Branch appointment, to the chairman of the Hospitality Committee, Mrs. C. H. Terry, 540 Washington Avenue, Brooklyn, N. Y., before October 1st.

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 BOOK NOTICES

*Ewa, A Tale of Korea.* By W. Arthur Noble. Pp. 354.

On the title page this book bears the *imprimatur* of the Young People's Missionary Movement of the United States and Canada, and is copyrighted by Eaton & Mains.

The aim of the author as he gives it in the preface is "to look through Korean eyes at the acts of foreigners in their attitude toward Korea and search for their interpretation from the Korean standpoint; to show the great struggle of New Korea for a better life; to illustrate the type of manhood that is leading the people toward reform. The characters and incidents here related are historical."

*Helen E. Moses.* By Jasper T. Moses. Published by Fleming H. Revell Company. Pp. 192. Price \$1 net.

Mrs. Moses, whose biography is edited by her son, was an officer and active worker in the "Christian Women's Board of Missions."

The book is made up of tributes from men prominent in that religious body, the biographical sketch by her son and her own missionary addresses and editorials and expressions in verse form. The frontispiece picture of Mrs. Moses shows a face full of light and leading and high spiritual purpose.

*Puck, M. P.* By Irene H. Barnes. Published by Church Missionary Society of London. Pp. 205.

There is a brief introduction by the President of the Church Missionary Society, who is also, after nearly forty years of parliamentary life, called the

Father of the House of Commons—the Right Honorable Sir John H. Kennaway.

It is his verdict that the pictures this story presents of parliamentary procedure “are admirably drawn and wonderfully correct.” He hopes that those who read this book, and it is an attractive story well illustrated, “will do something to create a public opinion for the spread of Christ’s kingdom and the placing of his enemies beneath his footstool.” G. H. C.

## WOMAN'S BOARD OF MISSIONS

*Receipts from June 18 to July 18, 1910.*

MISS SARAH LOUISE DAY, Treasurer.

**MAINE.**

*Eastern Maine Branch.*—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Hancock Co. Conf. Coll., 2, Lincoln, Jr. C. E. Soc., 39 cts., Machias, S. S., and five individuals, 20, 22 39

*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Farmington, First Ch., 18, Portland, High St. Ch., Aux., 100, Portland, South, North Ch., Aux., 10, 128 00

Total, 150 39

**NEW HAMPSHIRE.**

*Dalton.*—Mrs. James Richmond, 7 00

*New Hampshire Branch.*—Miss Elizabeth A. Brackett, Treas., 69 No. Spring St., Concord. Dover, Aux., 10, Mrs. Susan E. Young (to const. herself L. M.), 25; Farmington, Aux., 25; Mason, Aux., 7; Newport, Senior Cir. Lamplighters, 10; Salmon Falls, Miss Norcross' S. S. Cl., 2.50; Troy, Aux. (25 of wh. to const. L. M. Miss Mildred T. Stone), 34, 113 50

Total, 120 50

**VERMONT.**

*Vermont Branch.*—Miss May E. Manley, Treas., Box 13, Pittsford. Barre, C. E. Soc., 20; Barton, Aux., 18; Bennington, Second Ch., Jr. C. E. Soc., 5; Burlington, College St. Ch., Dau. of the Church, 13.36, C. E. Soc., 6, First Ch., Aux., 50; Hartford, Aux. (with prev. contri. to const. L. M. Mrs. Irving Murdock), 10.78, Middlebury, Aux., 27.95; Peru, Aux., 3.52; Pittsford, S. S., 5.55; St. Johnsbury, Aux., 31.20, S. S., 25, 216 36

**MASSACHUSETTS.**

*Andover and Woburn Branch.*—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, Free Ch., Aux., Mrs. Lucia F. Clarke, 4; Melrose Highlands, Woman's League, 10; Montvale, Social Workers, 5; North Andover, Aux., 6; Woburn, Miss. St. Cl., 12, 37 00

*Barnstable Branch.*—Miss Carrie E. Mitchell, Treas., South Dennis. South Dennis, Aux., 17 00

*Cambridge.*—Friends through Mrs. E. C. Moore, 7 00

*Franklin County Branch.*—Mrs. John P. Logan, Treas., 3 Grinnell St., Green-

field. Northfield, Aux., 12.10; South Deerfield, Aux., 6.95, 19 05

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Friend, 10; Hatfield, Wide Awakes, 10; Northampton, Edwards Ch., Aux., 19.10; Worthington, Aux., 10, 49 10

*Middlesex Branch.*—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Natick, Aux., 40, Y. L. Guild, 10; Wellesley, Wellesley College, Y. W. C. A., 50.67, 100 67

*Norfolk and Pilgrim Branch.*—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Braintree, Aux., 9.50; Campello, Aux., 60; Halifax, Children, 30 cts.; Milton, S. S., 5; Plymouth, Aux., 65; Stoughton, Aux., 4.23, Little Light Bearers, 2.77; Wollaston, Sunbeam Club, 10, 156 80

*North Middlesex Branch.*—Miss Julia S. Couant, Treas., Littleton Common. Westford, Aux., 30 00

*Old Colony Branch.*—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Westville, S. S., 5 00

*South Hadley.*—Mt. Holyoke College, Y. W. C. A., Alumna, 50 00

*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas., 1073 Worthington St., Springfield. Chicopee, Third Ch., Aux., 6; Springfield, First Ch., Opportunity Seekers, 75, Hope Ch., Aux., 90, C. R., 5.69, Olivet Ch., Aux., 18.75, 195 44

*Suffolk Branch.*—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Friend, 5; Auburndale, Aux., 7.25, C. E. Soc., 15; Boston, Old South Ch., Aux., Friend, 250; Boston, South, Phillips Ch., Aux. (Y. L. M. S., 55), 121, Y. L. M. S., 15; Brighton, Aux., 50; Brookline, Harvard Ch., Y. L. Soc., 35, C. R. (to const. L. M. Arthur Dwight Baldwin), 25; Cambridge, First Ch., Captains of Ten, 5, North Ave. Ch., Y. L. M. S., 50, Prospect St. Ch., Woman's Guild, 6.50, C. R., 14 06, Canton, Woman's Benev. Union (with prev. contri. to const. L. M's Mrs. Frank D. Dunbar, Miss Grace E. Seavey), 30; Chelsea, Central Ch., Aux., 25; Dedham, Aux., 9, Miss Burgess, 100; Dorchester, Pilgrim Ch., Aux., 5, Romsey Ch., Aux., 12, Second Ch., Y. L. M. S., 75, S. S., 10, Village Ch., Aux., 12; Faneuil, C. R., 21; Franklin, Mary Warfield M. Soc., 25, Y. L. Soc. 3; Hyde Park, Aux., 11; Jamaica Plain, Central Ch., C. R.,

13.11; Medfield, Aux., 20; Neponset, Trinity Ch., Stone Aux., 6; Newton, Eliot Ch., For. Miss. Dept. (25 of wh. to const. L. M. Mrs. W. D. Howell), 260; Newton Centre, First Ch., Aux., 170; Norwood, C. R., 10; Roxbury, Eliot Ch., Aux., 25, Highland Ch., Aux., 80.77, Imm.-Walnut Ave., Ch., C. R., 6.25; Somerville, Broadway Ch., Aux., 14.37; Walpole, Aux., 61.60; Waverley, Aux., 15, 1,618 91	
Wellesley.—Wellesley College, Y. W. C. A., 70 00	
Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 9 Ripley St., Worcester. Barre, Aux., 20; Gardner, Helping Hand Soc., 14.82; North Brookfield, First Ch., Woman's Union, 12; Petersham, Elizabeth B. Daves, 100; Shrewsbury, C. E. Soc., 26; Southbridge, Aux., 11.64; Spencer, Aux., 50; Warren, Aux., 7; Worcester, Park Ch., Aux., 5.69, Extra-cent-a-day Band, 6.56, C. E. Soc., 2.50, Pilgrim Ch., Woman's Assoc., 40.32, Jr. C. E. Soc., 5, 301 53	
Total,	2,657 50

## LEGACY.

Springfield.—Miss Helen Spring, by Frederick Atherton and H. Curtis Rowley, Extrs., in part, 250 00	
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## RHODE ISLAND.

Friend, 100 00	
Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Peace Dale, M. B., 10; Providence, Academy Ave. Ch., Jr. C. E. Soc., 5, Beneficent Ch., Prim. Dept., S. S., 11.32, Central Ch., Prim. Dept., S. S., 10, Pilgrim Ch., Aux., 18.50, Laurie Guild, 30, Plymouth Ch., C. R., 6.62; Saylesville, Aux. (to const. L. M's Mrs. John Pettengill, Mrs. Charles H. Spaulding, Mrs. James E. Sprague), 75, 166 44	
Total,	266 44

## CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Danielson, Aux., 6.17; Thompson, Aux., 22.25; Willimantic, C. R., 5.20; Woodstock, Aux., 22.85 56 47	
Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillyer Fund, 212.50; Julia W. Jewell Mem., 7.54; Berlin, Aux., C. R., 9.45; Bristol, Aux., 13; Burnside, Aux., 10; Hartford, Asylum Hill Ch., Girls' Miss. Club, 20, Fourth Ch., Young Women's Club, 25, Windsor Ave. Ch., M. B., 50 cts.; New Britain, Jr. C. E. Soc., 7.63; Plainville, Aux., 49; Rockville, Aux., 80, 434 62	
New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Bridgeport, Park St. Ch., Fullerton Cir., 10; Silver Cross Cir., 2; Bridge-water, C. E. Soc., 6.22; Brookfield Center, C. E. Soc., 1.25; Centerbrook, C. E. Soc., 10; Derby, First Ch., C. E. Soc., 44; Durham, Little Light Bearers, 2; Haddam, C. E. Soc., 5; Harwinton, C.	

E. Soc., 5; Marlboro, C. E. Soc., 5; Middlefield, C. E. Soc., 8.11; Middle Haddam, C. E. Soc., 5; Middletown, First Ch., C. E. Soc., 25; Naugatuck, Mission Study Cl., 5.25; New Canaan, Jr. C. E. Soc., 5; New Haven, Center Ch., Aux., 191.50, Grand Ave. Ch., Helpers, 2, Pilgrim Ch., C. E. Soc., 5; Plymouth Ch., Light Bearers, 33, United Ch., C. E. Soc., 50, Yale College Ch., Aux., 237; Portland, Builders, 28; Stratford, Alpha Band, 5, C. E. Soc., 10; Stony Creek, C. E. Soc., 10; Thomaston, C. E. Soc., 10; Torrington, C. E. Soc., 5; Torrington, Center Ch., C. E. Soc., 15; Westbrook, C. E. Soc., 12.50; Whitneyville, C. E. Soc., 10; Woodbury, Y. L. Cir., 35, 797 83	
Total,	1,288 92

## LEGACIES.

New Haven.—Miss Frances C. Cone, by Grosvenor C. Adams, Admr., less inher. tax, 95 29	
Pomfret.—Miss Amaryllis Mathewson, by John P. Grosvenor, Extr., 500 00	
Total,	595 29

## NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. Elmira, Park Ch., Missy's Soc., 30 00	
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## PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Pater-son, N. J. D. C., Washington, First Ch., Miss'n Club, 125, C. R., 16.46, Mt. Pleasant Ch., C. R., 10, Boys' and Girls' Club, 10; N. J., Bound Brook, Aux., 36; Montclair, Watchung Ave. Ch., Aux., 43; Newark, Belleville Ave. Ch., Aux., 30.52, Y. W. Aux., 25, M. B., 24.30, Jr. C. E. Soc., 4.40; Orange Valley, Y. W. Aux., 20, C. E. Soc., 10; Upper Mont-clair, Aux., 17, C. R., 6, 377 68	
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## SOUTH DAKOTA.

Yankton.—Missy Soc., 40 00	
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## CALIFORNIA.

San Diego.—Mrs. Susan E. Thatcher, 30 00	
Donations, 5,022 70	
Buildings, 47 54	
Specials, 107 55	
Legacies, 845 29	
Total,	\$6,023 (8)

## TOTAL FROM OCT. 18, 1909 TO JULY 18, 1910.

Donations, 78,673 38	
Buildings, 11,870 70	
Specials, 2,355 50	
Legacies, 38,489 90	
Total,	\$131,389 48

## GIFT FOR LEGACY EQUALIZATION FUND.

Massachusetts.—Boston, X. Y. Z., \$500 00	
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# Board of the Pacific

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**Editor Pacific Department in Life and Light,**  
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## A REVIEW OF THE YEAR

BY MISS LAURA N. JONES

Returning in September from Pei Tai Ho, the vacation home of the missionaries, the foreign teacher resumed her work in Pao-ting-fu. The Girls' Union Memorial School was opened with twenty-one girls enrolled; and in October the primary school began its sessions with fifteen boarders and eighteen day pupils. The attendance, always larger in the spring, was this spring larger than ever, there having been twenty-eight boarders and twenty-five day pupils. Fourteen of these were boys, who with their teacher, Mrs. K'ang, were in a room by themselves. The large number of girls made it necessary for Mrs. Yang to have help, and Miss Chou was installed as her assistant. She has done better than we could have hoped. Although not specially gifted in mathematics and Mencius, this lack is not deeply felt by the children who are still struggling with the "three character classic" and catechism, especially as she is gifted in teaching the Bible and writing character, and has unlimited dignity!

The health of the girls has been fairly good. After a summer at home in the midst of all sorts of vermin and disease, the children naturally bring back a good supply of both, so that it takes the doctor, with the assistance of matron and teacher, some time to get their troubles in hand. Before this is accomplished, however, they become rosy and happy.

As a rule, the girls are in earnest about their lessons, and try to be good children. They were much interested in learning of our missions in Turkey, and would gladly have practiced more self-denial than was allowable, to raise money for the work there.

The country work began with the Hsiao Ch'en big meeting. Mrs. Perkins accompanied me on this trip, taking her medicine case as of old, and put in one busy half day seeing patients—men, women and children; while the previous afternoon we went to another village six miles distant to see a woman too ill to take the ride over to us. Eleven days were spent in Lin Ch'en Hsien at the "East ditch village," where they have an earnest group of women and a few men slowly building into a church. They wanted a school teacher sent, but as there was none, Mrs. Lang, the Bible woman, stayed on for a month or six weeks, and taught such as would come. Her effort was not followed by much success, partly because Mrs. Lang is strictly a Bible woman, and not a teacher, but largely, because the children's parents, having no money invested in the school or the teacher, had no incentive to require their children to attend; consequently sometimes there were eight or ten pupils, and sometimes none. Thus we live and learn that anything to be appreciated in China must touch the pocketbook,—not so different from America!

In the late fall and early winter two classes were held, one of ten days and one of twelve, while two more weeks were spent in a visit to Lintsing-chou; and though this could scarcely be called a part of "the work," it was a help to the worker and a comfort, indeed, to see this second beginning of good things for Lintsing and vicinity.

We planned to spend the end of the year in country class work and touring, rather than in holding a station class in the Fu. This plan, after it was too late to make other arrangements, had to be given up, the helper sending word that too few would have time to study in the twelfth moon. In order to make up for lost time, we started out the ninth of the first moon, dividing twenty-three days between three villages. In the first, where nine days were spent, the situation was especially interesting,—not that the class was so large, but because it was so different from the usual class. There were only about half a dozen women and girls who came regularly and seemed in earnest, but at times, besides these, there were from ten to twelve who studied as hard as they could, just to see if it was possible to learn if they tried. The New Year's feasting, gambling and theatres were just at their height, and the women were out in crowds, going from one place of amusement to another, and took in the foreigner and her class by the way. It was very wearying work, but there was splendid opportunity to explain "not a few things" to them, and we hope that some good may come of it, in spite of the spirit of frivolity that possessed them.

The Bible women, of whom we may be said to have had one and parts of three this year, have been at work as usual. Mrs. Wang has visited in the south suburb and near villages. Mrs. Yang, the primary school teacher, spent her summer vacation doing Bible woman's work in the near southern field, while Mrs. Lang and Mrs. K'ang have given some time to country class work and touring with the single ladies. (Note the plural, at last, even though we are obliged to own that one of the ladies is borrowed.)

We have to thank the Tung-chou missionaries for lending Miss Chapin to us. She came to Pao-ting-fu about the middle of March, and has been busy in the work far and near. Besides making calls with the Bible woman, she has taken one short and two long trips in the country. Her first long trip of eighteen days was to the most distant part of the field. During the last trip we were together for four days, after which I returned to Pao-ting-fu, and she remained another four days, visiting a number of places, in some of which a foreign woman had never before been seen. Altogether she has visited twenty-seven villages, and of the work she writes: "I have been delighted in going about over these two sections of the large country field to see how widespread the work is, and in how many villages there are single believers or groups of them; also to see how the faithful work of the past years in the older centers shows in the numbers of women who have received more or less instruction. It is also gratifying to note the spirit of self-help and loyalty to their little local church, which is growing up in some places, even among the women. At one place where the work is comparatively new, the women meet each Friday afternoon, and as there is no competent leader for their meeting, they help each other for awhile with their reading, and then have a season of prayer. Everywhere one meets women who have been in Dr. Mackey's hospital and received a start toward the Truth, as well as healing."

Mrs. Perkins, since September, has had daily clinics, which became larger than usual in the spring. Most of the calls were for minor ailments of school children and near neighbors, but occasionally aid was required for larger ills, real or imaginary. Recently a patient came who complained of stricture of the oesophagus, which is common enough among the Chinese. A nerve sedative was given and the patient returned, declaring herself to be well, and expressing her gratitude by saying, "Taitai, if I had a daughter I'd give her to your son." Fortunately she had no daughter, else the situation might have been embarrassing.

Mrs. Aiken teaches a class in Sunday school, trains a boy choir for singing at church services, and visits occasionally in near villages, in addition to her regular work in the boys' boarding school where she teaches English seven and a half hours per week, and superintends the order of the boys' dormitories and looks after their clothing.

Looking back over the seven years of our experience here, there are too few visible victories won; but perhaps if the workers of thirty-three years ago were to go over the field to-day, they would feel that not a little of the seed sown in this Pao-ting-fu district during this third of a century had fallen into good ground, for it has brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

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### APPEAL FOR CHIKORE

WANTED.—A lady teacher to fill a much needed position in a village in Rhodesia, South Africa. Location is 3,500 feet above the sea level; about one hundred and sixty-five miles from the nearest railway, and sixty-five from the nearest telegraph office. Communication by foot, horse, mule or donkey back, ox or donkey wagon, bicycle or post cart. Lady must be willing to work among native Africans and assist in their uplifting by teaching rudiments of English, sewing and any other branches that may require attention. Grand opportunities for a fairly young, lively lady with cheerful disposition and good health to help lift up a degraded race. None but those willing to engage in self-sacrificing work need apply. Position will be open until filled by a competent young lady. For terms, etc., apply to the Woman's Board of the Pacific, San Francisco, Cal. The foregoing may need a little explanation.

This station at Chikore has had a girls' boarding department, which, in June, 1909, on the departure of Miss Clio S. Wilder, daughter of Mr. and Mrs. Wilder—missionaries who reside there—had to be given up. There are many girls continually running away to the station, who need care and attention, which cannot be given by any so well as a trained teacher can do, teaching them in the home and school all the housewifely arts that any girl should know. Hitherto there has been only one missionary and his wife at Chikore, but, in the near future, it is hoped that another man and his wife will help assume the duties there. Let the call "Go" be heard in the Master's Name, for the upbuilding of the Kingdom of God.

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## GLIMPSES OF MISSION WORK

BY MISS SARAH POLLOCK

Sunday morning, April 17th, found us steaming up the long, beautiful bay to Smyrna, where we ought to have been on Friday. We had longed to be on shore that Sabbath day to enter into the missionary work of our Miss Mills and her associates, and to worship with their people; but it now promised to be spent in a hubbub, with closed portholes while the coaling went on. A dismal prospect!

But in the outskirts of the great cordon of boats appeared the beckoning hands of Miss Mills and Miss Pinneo (W. B. M.) come to take us to church in Symrna. Arrived on shore, a carriage whirled us quickly through the streets to the door of the American Institute for Girls. After the confinement on the steamer, how clean, how cool, how tasteful the rooms seemed! How warm was our welcome from the missionaries and the students!

Soon we crossed a little court in which vines and flowers were growing, and found ourselves in the Protestant Chapel, where the Armenian service was going on. The church was well filled with an audience of thoughtful, reverent people. The singing was good, the hymns stirred our hearts with the music of our churches at home.

Later we crossed the little court again to have a glimpse of the Greek service, to hear the hymns of the church universal sung in another tongue, and to see the faces of another kindred people looking to the pastor for spiritual help.

We lunched with the missionaries and the schoolgirls in the great dining room where the most perfect order prevailed, and where the little courtesies were carefully observed. Their faces gave us cordial welcome as we entered and as we parted from them; and no fashionable lunch party could have given us half the pleasure.

We were taken "up stairs and down stairs and in the lady's chamber." The order, the neatness, the thrift were fair to see. The bare floors and stairs were spotless. The beds in the dormitories were daintily neat. An added story above the washroom rejoiced Miss Mills, because it gave "room for six girls more."

Miss Lawrence we had found at the Greek service in the morning, and she kindly came to take us to another Greek service held in the Collegiate Institute for Boys, in which Miss Lawrence is at work. It was a young people's meeting, attended by both young men and young women. The interest was warm, and here, also, the singing was good.

After the sight of these three services, in which we joined in spirit, and of the Institute with its beneficent work, we returned with gladness of heart through the narrow streets of Smyrna to the ship, while Miss Lawrence and Miss Mills hastened back to their waiting duties.

#### CONSTANTINOPLE

Morning found us entering the Dardanelles where Asia and Europe face each other. During the day we saw the great forts with their loopholes from which to deal death, and some great field pieces crouching in the greensward, ready to rake the sides of any enemies that might attempt the passage.

April 19th dawned clear. We were in the Sea of Marmora near the Golden Horn. The rays of the rising sun were reflected from tower and palace, from mosque and minaret, like burnished gold. Can anything on earth be more like the Golden City? The vision quickly faded. We were soon rattling over the Galata Bridge, then up and up, past the Bible House to Gedik Pasha. From an upper window appeared a beckoning hand, and presently we are on the steps of the settlement house, receiving a missionary welcome from Mrs. Marden and Miss Jones.

The work at Gedik Pasha is one to rejoice in. It is situated among just the people the missionaries want to reach,—three nationalities, Armenians, Greeks and Turks. While those of each group study by themselves, they come together in general exercises and mingle as they come and go; thus prejudice is being lessened and race hatred overcome.

The first time we met them all, they filed in, group by group, filling every bench in the largest room from end to end. Then they climbed the wide stairway where rugs had been spread. There they sat—rows above rows, of bright, eager faces—keen to hear what we had to tell them. In that school lies their hope of betterment.

The thirty years' delay of the government in granting the Protestant Armenians permission to build upon the prominent site they bought a generation ago, has made this Gedik Pasha building doubly useful. In it have long been held on Sundays the Armenian church service, Sunday schools for each nationality, church services for the Greek Protestants, and in the afternoon various classes for Bible study.

During the week it was a busy hive of school work under the wise management of Miss Jones and her coadjutors, Miss Hale and Mr. Chandler. It is practically three schools—Armenian, Greek and Turkish. As we went from room to room the bright faces greeted us with a welcome, and each pupil did his best. The group of beautiful Moslem children seemed God's answer to the prayers of many years.

In the evenings we had only to walk down stairs to find ourselves in a mid-week prayer meeting, or in a lecture for men by a professor and member of the parliament on "Turkish Literature," or in some other interesting meeting.

The Armenians are now joyful in the hope that, with full permission, a church building adequate to their future needs will crown their fine site which joins the school garden. The growth which it will promote in the Protestant work will give new hope to the pastor and people.

But of the work for women of which this Gedik Pasha House is the center, there is not space to write. Mrs. Marden is aiding many who were widowed in the former massacre by promoting the making and sale of the delicate laces and embroideries which have saved so many in Turkey from starvation, and this, too, becomes a center for religious influence and Bible teaching. Their whole work is permeated with the spirit of the Bible.

From the upper balcony we watched one morning the exercises of the kindergarten children on the playground, formerly a part of the little garden. It was fascinating to watch children of so many races uniting to form the circle or, like little chicks, taking refuge under their teacher's wings. The varied costumes added to the interest. The quickest to learn, and the most eager to help the younger tots, was a little Albanian girl with a long black apron. The way she wheeled the new kindergarten

into line brought a flash of hope that before many years this eager spirit may carry the story of the children's tender Shepherd to her own people.

To the workers in Gedik Pasha a great door of opportunity among the Moslems has opened, but it needs more room. It greatly needs more room.

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## MISSIONARY LETTERS

Miss Eunice Atkins writes from Erzroom:—

How we hope that Miss Pollock can come to Constantinople! When Miss Bushnell goes this summer, I am going as far as Trebizond, at least, with her, and if I can possibly save the money, to Constantinople to the Conference. It will cost very little extra to go as far as Trebizond, as we will ride our own horses, live entirely on native food, and camp every night with my little traveling tent, instead of going into the inns.

If I go on to Constantinople with her, we will probably travel third class on the boat, too. It is not so bad as second class, because there one buys one's own food, and sleeps out on the open deck. I thoroughly enjoy traveling in this country. Of course it is often very hard, but I have so often camped out in summer in Minnesota with no equipment but a bed and a frying pan, that when I travel with Mr. Stapleton, touring, with tents, dishes, a box of food supplies, etc., I feel luxurious.

How anxiously we wait to hear if there is any hope of getting some one in Miss Bushnell's place for next year. So much of the work will have to be left undone if I am here alone. Now we see so many things that we would like to do, and cannot find time for—what will it be like when I must try to do hers, too?

I like the touring especially well, but the poor village women will have to be neglected if I must look after the school and lace women alone. And I do want to take regular Armenian lessons for another year at least. I can "get along" all right now, in speaking and understanding and correspondence in the Armenian, but I want to be able to read their books, to teach Armenian classes, to translate into Armenian whatever we need in school supplies, and then sometime I want to speak Turkish and Kurdish, too.

Miss C. S. Quickenden writes from Aruppukottai, India:—

During this month I have visited in six different villages.

It is harvest time, and most of the women and even little girls are out all day in the fields picking cotton. The women earn two *ans* (four cents)

per day, and the children less; it is a pitiful wage. The only chance the Bible woman has of seeing them is out in the fields, where you might sometimes see her under a tree while the women rest a little; or at night after the day's work is done. I could only see them then or early in the morning before they went to work, so did most of the traveling in the heat of the day when they were busy. Between two villages I met what looked like a wedding party, and true to Oriental custom, all the men were comfortably seated in a covered cart, while all the women were walking in the sun.

In Sevalpetti, in addition to the work among Hindu women, the Bible woman has an interesting work among the women of the congregation. The congregation is composed almost entirely of farm laborers, poor people. The men, women and children work in the fields, and until a few years ago did not think it necessary for women or girls to read. But the men have grown in grace wonderfully, and last year asked that we send a woman to teach their wives to read; and they were in earnest for the Bible women started work there in May, 1909. Now every woman who is able to learn to read is studying, and six are already reading the Bible after only ten months' study. Their only chance of study is at night after a day's work in the fields, and then there is the evening meal to cook before they can sit down to read.

The nearest village was Mookoor, on the seashore, forty-five miles away. The people are fishers who came three years ago from Roman Catholicism, which is worse than heathenism in this country. They have had nothing but persecution, but they grow stronger minded and are rapidly growing in grace. We are told that the priest has offered a large sum of money to the railway company there if they can drive every Christian out of the village, hence the persecution; and we know that at his inspiration several false cases have been brought against our people in court, absolutely false throughout, but with the priest to back them up with plenty of money for false witnesses, they have carried them through, and it is beautiful to see how patiently our people have borne it. Four times our people built a church of Palmyra wood and beams, and each time it has been destroyed by their enemies, so we held our Sunday service in the pastor's house which is fortunately of brick and mortar so they cannot burn it down.

Most of the people were fishing at a village eight miles away, but several of them walked in to Mookoor for the Sunday service, and they brought a rupee as praise offering, because they had found a new place where there were good fish.

I inquired after the wife of one of our men, and his reply was pathetic. He told me that she had gone to her brother's house four months ago, where her little baby was born, and they would not let her return to him unless he returned to Roman Catholicism, which of course he would not do, so that he could not even see her except from the loft where we were, so we looked out of the window, and sure enough there she was sitting in a little back yard feeding the four months' old baby, and a little child of three years playing around.

In one false case recently brought against our people, both Catholics and our people were fined fifty rupees per man, but the priest promptly paid the fine for the Roman Catholics, and promised to pay for our men if they would come back to Roman Catholicism, but they preferred to suffer, and they are suffering, for we cannot help them financially, and so three of the poorest sold themselves as slaves to work for a man twelve months free, in return for the fifty rupees to pay the fine.

In Puliampette, too, there is encouragement. A caste man, an enquirer, came here two weeks ago and asked us to send a woman to teach his women and girl relatives. One of our Bible women went to see them and found fifteen women eager to listen and learn, and fifteen or twenty little girls have been added to our school there, also. There is no room in the school for them, so we have had a leaf shed put up outside, a sort of veranda. About the same time I received a letter from another Hindu man, asking for a woman to teach his caste women, but alas, I have no one to send. Truly there are open doors everywhere, but where are the funds for the extra workers? Another letter reached me yesterday from a village fourteen or fifteen miles away, with a similar request, and I must refuse both of them.

Extracts from a letter from Miss Nellie J. Arnott, dated Bailundu, Africa, May 13, 1910:—

I am spending this week at Bailundu on my way back to Kamundongo. When Dr. Hollenbeck went to Ciyuka to annual meeting, he took my carriers so I could return. I think God did use me while I was at Ciyuka, and some village people whom I visited became much interested, and I might have done more, but it seemed best not to start what they would be unable to carry on when left alone. It was a case of not doing all one could and would like to for fear the work would become too large to be handled. When will our churches awaken to their opportunities and let the work grow as fast as it can?

One reason I am returning now, it seemed best that Miss Stimpson and I

spend a few months at Gamba again this dry season. So, after a couple of weeks at Kamundongo, we expect to go over there as we did last year. Miss Reddick is planning to be with us there part of the time.

Mr. Stover reached Ochilesio sick, so they sent for Dr. Hollenbeck, who has been to see him. He is much better. Mrs. Stover went last week to be with him there until permission is received for his return here to Bailundu. They are letting him back by inches it seems to us. But we are glad he is permitted to be so near. Miss Stover is doing very good work here and, of course, has the language already.

Mrs. Webster's schools are very good—the best I have seen in Africa. I am taking points. She closes this month.

I came up from Ciyuka with Mr. Woodside, who had been there to annual meeting. We made it four days' travel. I am spending this week here visiting. Monday Dr. Hollenbeck and I will start for Kamundongo and get home Friday of next week.

Mr. Saunders spent the month of April at Gamba and received eighteen into the church while there.

Our station is undergoing some changes at present which may give us some new opportunities of service. As soon as our plans are fully set in order I hope to write a general letter telling about our hopes and aims.

I am glad you are to be at Edinburgh. The Misses Melville expect to be present. I should like to be there myself, but I expect there will be other good things when I go home.

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TAI-KU HSIEN SHANSI, May 11, 1910.

MY DEAR MISS WINGATE: More letters would have been sped upon their way to the Board Rooms this winter, if it had not been for your injunction "not to ask for more." And the very fact that we have had some, makes us, like the child who has had a taste, want more. The cry we so often hear for something original, has made us wonder where it could be found, and as Miss Heebner and I journeyed over some of these Chinese roads, I have concluded here was something the like of which could nowhere else be found. They are crooked enough to fool any wicked spirit I am sure, and sometimes they puzzled us "good spirits" not a little. So, too, have the problems which have confronted us often this winter; we have been happy in what we could do, and earnest and prayerful in our desire to multiply the power of our work in His name.

Our annual mission meeting has just closed, with reports showing steps ahead of last year, and has been a time of much help in laying plans for the year ahead.

As a mission we shall greatly miss the presence and help of Miss Heebner while she is in the home land. Many prayers will be offered for her, that the year may be one in which the tired body shall be rebuilt and the soul refreshed by the meeting of home friends.

In the marriage of Miss Gehman, the Woman's Board of Missions of the Interior will lose from her roll one of her most faithful workers, but her work will be carried on just the same, for Miss Gehman will still have the school. She has proved her fitness for this work this winter, and has also been a splendid housekeeper for our ladies' house.

The housing problem for us is quite a serious question, in case another evangelist is sent to Fen Chow. And that must be done soon. If the family does not come this fall, we shall be in the house there known as the Price house. If they should send a family, it would be necessary for us to separate, and so lose much from our work by having no home in which to welcome and entertain our women already in the church and those coming in to inquire. The need is truly a great one and one that ought to appeal to women at home. Just this past week a little baby girl was brought to Dr. Hemenway, who had been cast out by her family after the mother's death, and when Mrs. Hemenway went to see the nurse they had hired to take care of the child, she said to her, "What do you want of another girl, when you have two already?"

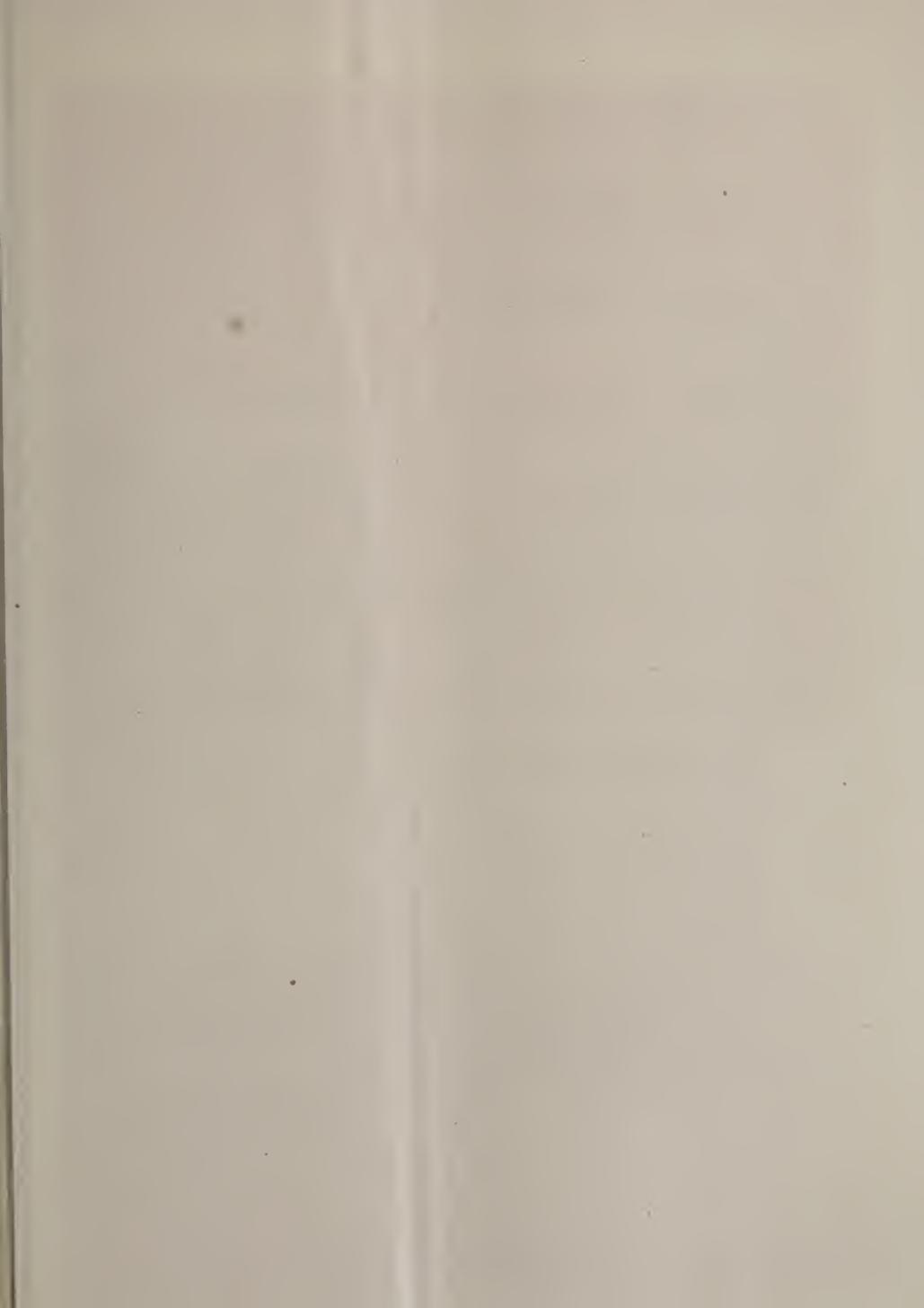
## WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM JUNE 10 TO JULY 10, 1910

COLORADO . . . . .	\$163 76		
ILLINOIS . . . . .	1,856 48		
INDIANA . . . . .	50 36		
IOWA . . . . .	401 54		
KANSAS . . . . .	123 35		
MICHIGAN . . . . .	242 83		
MINNESOTA . . . . .	521 65		
MISSOURI . . . . .	626 85		
MONTANA . . . . .	25 25		
NEBRASKA . . . . .	167 77		
OHIO . . . . .	1,095 66		
SOUTH DAKOTA . . . . .	42 50		
WISCONSIN . . . . .	251 66		
MASSACHUSETTS . . . . .	195 00		
NORTH CAROLINA . . . . .	30 00		
TENNESSEE . . . . .	1 00		
TEXAS . . . . .	10 00		
MISCELLANEOUS . . . . .	66 99		
Receipts for the month . . . . .	\$5,872 05		
Previously acknowledged . . . . .	42,331 73		
Total since October, 1909 . . . . .	\$48,203 78		
		FOR DIMES AND DEBT.	
		Receipts for the month . . . . .	\$4,367 50
		Previously acknowledged . . . . .	13,976 50
		Total since October, 1909 . . . . .	\$18,344 00
		BUILDING FUND.	
		Receipts for the month . . . . .	\$90 00
		Previously acknowledged . . . . .	9,620 75
		Total since October, 1909 . . . . .	\$9,710 75
		ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
		Receipts for the month . . . . .	\$76 04
		Previously acknowledged . . . . .	2,087 63
		Total since October, 1909 . . . . .	\$2,163 67

MISS FLORA STARR, Asst. Treas.



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